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master of flexion and syntax. Nevertheless, here and there we are also reminded of the cumbrous and artificial style of the Stoic philosophers, with discordant latinisms in a minor degree. A comparison with the New Testament literature shows many similarities in the use of *ἀπαξ λεγόμενα*, but this coincidence is due largely to the same subject-matter and the limitation of the vocabulary with regard to it. The Judaism of Josephus is hyphenated, based on both belief and reason. It is Hellenized Judaism pure and simple. Like Herodotus Josephus is religious and yet rationalistic. His religion is quasi-Pharisaic, while his rationalism is Platonic-Pythagorean, derived from Aristotle, Plato, and the Stoic school which he emulates throughout. This duplicity in theology was a natural concomitant of Josephus's duplicity in politics and the evident result of his education. It is a characteristic which always comes to the surface at whatever angle we may look on the great historian. Hence it is that we find it also in his attitude towards Christianity, against which he conducts a disguised polemic.

Brüne's treatment is very lucid, furnishing a plethora of detail in lexical and rhetorical matters. Considering the wealth of the comparisons there is no wonder that a few mistakes have crept in here and there, but these are largely printer's errors. As might have been expected, the chapter on the Greek-Roman influence is more thorough than that on the Judaic elements. The book closes with a list of contents and an index of subjects to the author's previous book *Josephus, der Geschichtsschreiber*, published at Wiesbaden in 1912.

#### RICHARDSON'S 'LIBRARY HISTORY'

*Biblical Libraries.* A Sketch of Library History from 3400 B.C. to A.D. 150. By ERNEST CUSHING RICHARDSON, Librarian of Princeton University. Princeton: PRINCETON UNIVERSITY PRESS, 1914. pp. xvi + 252 + pl. 30.

The question whether libraries existed in antiquity has been debated with increased vigour since the memorable discovery of

Ashurbanipal's library at Nineveh in 1850. As might be expected, the whole question revolves about the meaning of the word library, whether it designates any collection, both small and large, of books in circulation (and hence synonymous with archive) or refers to a vast collection of works only as that of Ashurbanipal. The author of *Biblical Libraries* favours the latitudinal construction, stating at the outset (p. 1) that 'there were thousands, or even tens of thousands, of collections, containing millions of written books or documents in Biblical places in Biblical times', which he terms libraries, after giving his reasons in a lengthy discussion by way of introduction.

Mr. Richardson is not a novice in this branch of archaeology, having published heretofore essays on Antediluvian Libraries, Mediaeval Libraries, Some Old Egyptian Libraries, and quite recently a volume entitled *The Beginnings of Libraries*, which has for its subject the history of libraries up to 3400 B.C. The present volume contains the history of libraries from 3400 B.C. to A.D. 150, and is divided into periods. The Babylonian Period deals with the collections of Tello, Sippara, Nippur, and Nineveh; the Egyptian Period includes the literary centres Edfu, Heliopolis, the famous library of Rameses II, called 'The Hospital of the Soul', Denderah, and Amarna; the Palestinian Period covers Boghaz Keui (Hittite), Lachish, Taanach near Megiddo, Debir, Nebo, Kiriath Sepher, and others; the Persian Period describes the library (בית ספריא) of Ecbatana (אחמטא) mentioned in Ezra 6. 1, and that of Susa; the Greek Period deals with the museum library of Alexandria, the library of Judas Maccabeus in Jerusalem, and the Pergamon library; in New Testament times we find in Palestine the temple library, a number of public Greek libraries, and Synagogue libraries whose books, according to Jerome's testimony, were loaned out; in the Apostolic Period we find libraries in Smyrna, Ephesus, Corinth, Rome, &c.

The book, written in a fine narrative style, forms interesting reading. The author not only describes the contents of the various libraries, as far as they are known to us through excavations, but also their various styles of architecture, for an

appreciation of which thirty illustrations are reproduced. Of great assistance is a chapter on bibliography, and also an elaborate index.

### NEW YORK PUBLIC LIBRARY JEWISH COLLECTION

*List of Works relating to the History and Condition of the Jews in various countries.* New York: THE NEW YORK PUBLIC LIBRARY (Astor, Lenox, and Tilden Foundations), 1914. pp. 278 (reprinted from the *Library Bulletin*, July–October, 1913).

The New York Public Library is performing a commendable service to Jewish scholars and students by issuing from time to time lists of works dealing with various phases of Jewish literature. Heretofore a list of Jewish periodicals in the Library was published in the *Bulletin*, VI, 258–64, and a list of Anti-Semitic and Jewish-Christian periodicals in VII, 30–1. The present more comprehensive list, dedicated ‘to Jacob H. Schiff, whose generosity made possible this collection’, comprises about 4,500 numbers in various languages relating to the history and condition of the Jews in various countries. The list is arranged according to subjects—Bibliography, General Works, Special Periods, Jews in Various Countries, Anthropology and Ethnology, Social and Economic Conditions, Jews in their relations to the Gentiles—and is followed by a general alphabetical index of authors at the end.

The importance of this catalogue lies not so much in recording books and large works, most of which lack the claim of rarities, and are found in other Jewish collections in this country, but in registering many reprints and separates which are by nature ephemeral and rare. Also the abundance of cross-references to collective works and the repetition of titles under several subdivisions which have a mutual claim to them, deserve praise and laudation. Each number bears the class signature for quick reference and orientation. The printing is distinct, and, aside